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*I have no creed,
Or, if a creed, but that:
I love humanity.*

LIFE

LIGHT

LIBERTY

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B U S I N E S S A N N O U N C E M E N T

THE *Entrepreneur* is a direct answer to the demand of friends and students who are especially interested in the work of its editors, J. A. Edgerton and Grace M. Brown. Mrs. Brown's "Readings" are widely read and hereafter they will appear exclusively in this publication.

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THE NEED OF THE AGE.

The fountainhead of Christianity is the Christ. The world should go to that fountain and drink of its pure and life-giving waters.

We are so far away from Him—in time and in thought. We make Him vague and unreal, a distant dream. We say that we believe, and yet it means little or nothing to us. We are so occupied with business, with material progress and with pleasure, that we forget. We know the story, from the manger to the cross, yet our hearts are so full of other things that it does not take hold of us. Possibly

THE CHURCH

we go to church, probably we do not. If we do we look at the Master through the glass of the minister and do not stop to inquire whether the lens is true or not. Anyway, it is only a glimpse and perhaps is soon forgotten. If we do not go to church, about all we remember of the Christ is what we learned at our mother's knee. This, of course, is the viewpoint of the average man and woman.

We are not particularly an irreligious people. We are simply indifferent. We are so wrapped up in our material interests that we have no room for our own souls.

This is a comfortable age. The good things of life never were so generally diffused. This world knowledge never was so far advanced. Future prospects never were so enchanting. There is little wonder that we become so enamored of these things that we lose sight of the fact that they are evanescent and that the eternals lie in a different realm.

It is easy to turn to God in periods of trouble, but the real test comes in times of prosperity.

The danger of present material development is that it will give us an exaggerated view of the importance of things that pass away, and that it will shut out the real and spiritual world which is permanent.

The need of the age is to keep things in their right

relations, and while continuing development in the world of matter, yet not losing hold of the greater world which lies behind and beyond matter.

In a word, the need of the age is Christianity as Christ taught it. Not the lights and glimpses of it in the creeds and human interpretations, but the full view as revealed through the four gospels themselves.

There is no study that more broadens, enriches and sweetens a man's character than that of Christ's own utterances. If you doubt the statement, at least give it a trial. It will not take you long. There are only four books, Matthew, Mark, Luke and John. You can read them in the time given an ordinary novel. Try it. Perhaps when you have read them once you may want to read them again. There is a quality in them that grows on you.

You may find some things that you will pronounce impracticable. Yet do not be too dogmatic. You may be mistaken. This is a big universe and there are many things in it we do not know. Besides, there is a great truth dawning on the world to-day. It is that all Christ's teachings are practical—only that men have not reached His standard as yet.

The need of the age is a spiritual awakening. Progress? Yes, there is progress, but we have only been in the basement of it.

THE CRISIS.

We have been watching the actors play on the features of a mask without perceiving the beautiful and living soul behind. We have been gazing at the reflection of the sun in a mud puddle instead of casting our eyes upward at the glory of the heavens.

The need of the age is the spirit that makes alive instead of the letter that kills. We have had enough of formalism, cant and hypocrisy. We need to throw aside the incense and rubbish and go to the real Christ. We need some of the sweet, humanitarian religion of the Carpenter who came to "preach the gospel to the poor." We have been making Him shadowy and afar off. We want hold of His hands, to look into His eyes, to feel His love for us and to drink in the glory of His promise.

We need Him in our lives, not on Sundays, but every day of the week. If we cannot take Him into our business, then there is something wrong with our business. If we cannot take Him into our pleasures, then our pleasures are not real joys, but are of the sort that turn to ashes.

To-day is a part of Eternity. We do not have to die to gain heaven—or hell. Death is not such a transformation. It only strips from us our materialism. It only shows us a little more plainly the hideousness of our own sin. But we are living in

the Now. This hour is the time for our souls to awake. Here is where we need to take hold of the verities. To-day is the time for us to get into the kingdom—for the everlasting is but one eternal To-day.

Most of the suffering in the world comes from the fact that we have not reached the Christ-ideal.

Men have been searching all through the world for some theory of life, for some social panacea. They did not seem to realize that both were just before them in easy reach. The new-old truths taught by the Nazarene are applicable now. Interpreted in the language and larger views of these later years, they fit the needs of this age. The antithesis of the Future is to be genuine Christianity. Not a part of it, but the full message. Not the dogmas of the feudal ages concerning it, but the very words of Christ. Not even Paul and the Apostles, but the Master. He preached the religion of Humanity. He proclaimed all that is true in the New Thought, most of which is very old. He foreshadowed a plan of perfect social justice—a kingdom of Brotherhood. He taught training—not only for the individual body, but for the body politic. Go to Him—out to His professed representatives, but to Him. Learn of Him through His utterances and through your own soul. Drink in

THE ESSENCE

his spirit. It will not only make you free, but it is destined to free all mankind.

Here in this wonderful new time let us turn our eyes to the rising sun of a higher spirituality than the race has ever before known



IMMORTAL

Nothing that God gives being
Really dies.

Those that have inward seeing,
Spiritual eyes,

Know the soul that awakes in truth
Onward lives in immortal youth.

It is only the seeming

Passes through change.

Thus forever are gleaming

Forms new and strange.

But the substance behind the shell

Lives an eternal principle.

Though the manifestation

Melts like a mist,

It is but the expression

Spirits persist.

THE ETERNAL

Outward semblances come—are gone.
They are shadows. The sun shines on.

Those who we think have vanished
They are yet nigh.

Nothing from life is banished

Nothing can die.

Life in the atom and life in the soul

Travel forever toward one goal

Consciousness is eternal.

Never began.

It is the power supernal

Fashioning man.

Seen in a form, however small,

Proves it the boundless Soul-of-the-All.

What we have termed ideal,

What we call dreams.

Come from the innermost real.

All else but seems.

All the universe rests in thought.

Where no perception is, there is naught.

Spirit is back of all things—

All things from God—

THE ESSAY.

Speaking through great and small things,
Even the clod

Look through the mask to the world behind—
Infinite, cruel and doubting Mind.



All God's creatures have rights, and man, the noblest of God's creatures, should be taught from the dawning of reason to treat kindly the dumb brute, which is also God's creation. I firmly believe that unless children are taught to be kind to the brute they will be brutal and dangerous as they advance in years to their fellows. One of the most distinguished lawyers of the United States, a man of learning and refinement, told me some years ago that in his study of criminal cruelty he found in almost all instances the assassin and murderer commenced their brutal careers by cruelty to animals. To be gentle and humane to every creature of God is the duty of every man, but more especially of every Christian man who claims to be a follower of One who went about doing good—*Father Dwyer*.



One of the aims of genuine Christianity will be to give health both to the individual body and the social body.

LIFE STUDIES

B Y I O N E

STUDY OF PERSONALITY.

There is one lesson which humanity must learn. Each individual is obliged to learn that lesson for himself, just as though he stood alone in the universe, without another human being to aid him. He is led in and out of the by-paths of personality into the broad plane of individuality by its accomplishment, and that is the lesson of love.

In the inward thought which words cannot express is a holy love which turns toward and becomes one with universal love. It is only the outward thought which seems constantly to raise barriers between the soul and its true expression, and which lives in the personality of the man.

Yes, the personality, that crust of separation from the whole which we think we must cultivate until we actually forget the very object of our existence in our effort to cater to the senses and to build the per-

sonality. It is the individuality we want to strengthen, the real part of the man: that which lives always is the part that we must recognise. The only effort of life which is worth while is to raise the vibration of the personal into the individual, that we may express the genuine instead of the delusive.

How much chattering we do about objective things. Do you not grow weary of it all sometimes? Not very many Sundays ago a speaker who was just about to mount the platform, said: "I am tired of words; I have nothing new to give these people. We all know the truth in our hearts: what is the use of talking about it?" And yet the constant repetition, the verbal affirmation, is necessary for some minds in their effort to come into understanding.

But we come into understanding rather slowly sometimes, don't we? Just think of knowing for a glorious truth that we are all individual souls manifesting the supreme intelligence, that each one of us is equally as great in that manifestation, of saying daily that we are all one, and then at the very first opportunity we criticize and condemn another one of ourselves.

There is no barrier we can raise more sure in its obstruction, more deadly in its unhappy effect, than the one raised by condemnation. The very thing we

condemn in others must be in ourselves or we could not perceive it in others, and it holds us in the bondage of personality as nothing else can.

It is a great thing to always look for the good in men instead of for the evil. We usually find what we look for, you know. It is a great thing to know that every man is in reality just what the person who loves him best thinks that he is. There is an old saying that love is blind, but that is quite wrong. Love is the only thing that has absolutely clear perception. The vision of love is true. Nothing more enlarges and strengthens the mind than the perception of the true. It enables one from the generosity of the heart to promote the happiness of all men.

It may seem a personal thing to desire happiness, but happiness is not the object; it is simply the result of all true expression. Truth and love are harmony, and must produce happiness.

Each soul is the center of the universe from his own view-point. But he must remember that every other soul has an equally important center. Each one expressing from a different angle, but each one of equal importance and with as great opportunities.

The soul which has emerged from the petty delusions of life is not disturbed by the freaks of fortune. His happiness does not depend upon the smiles of

the world or the opinions of the people. He is strong in his conscious individuality, and is not terrified with the fears and phantoms of personality.

"Let not the senses make a playground of the mind," is the advice of one of the great sages. The trouble with us is that we do not understand the importance of controlling the mind, and so do not understand the importance of controlling our unmoderate desires, and they finally become like a poison lodged in the soul, contaminating and killing the mind with weakness, when the desire should be so raised in its vibration that it becomes a living strength.

It is only because we are living in the atmosphere of personality that we live in such a false attitude to truth. Our fears seem real evils, our hopes and expectations seem improbabilities. The most trifling things are magnified into monstrosities while the real tragedies of life are ignored. Millions of people are sick, suffering and undeveloped because they are spiritually starved. They dare not throw off the shackles of personality, declare their individuality and express their lives according to the spirit of truth.

Many times while reading some work of the great masters a certain passage impresses me because of its vivid expression of truth. One which is in my mind now must belong to the universal expression

without regard to who wrote it or in what book it appeared, because I cannot recall when, where or how I found it. And being so I shall quote it, as it is a fine discrimination between the attitude of the person and the real:

"Remember that I have told thee that man's ways are opposite to truth, to spirit, and to nature. So strangely doth he make his life inconsistent. He who begetteth a man hideth his face, but he who killeth a thousand is honored. There is but one way for man to be produced, there are thousands by which he may be destroyed. The prophet hath no honor who would bring man into the world by purer birth, neither is there any praise nor honor to him who giveth birth to another; but triumphs, praise and empire are the rewards of murder. Forget not that man's ways are opposite to spirit and ways of truth."

And so it takes ages and cycles of time to overcome this personality, raise it into higher things, to bring the human being into realization of his true self. The form is the personality; the spirit is the individuality. The personality changes with every expression; the individuality is always the same pure essence, perfecting, strengthening, gaining experience, all the time, aided by the personality, but not subservient to it.

For the personality has its use, the use of all

form which is as an instrument for the expression of spirit. The personality of the church, with all of its forms, symbols and external expressions, is a means of leading the mind into the realm of spirit. The Christ is synonymous with the divine individuality, the innermost spirit of man. Jesus is that spirit alimated in human life, the personality, as it were, of the divine expression. We are simply to use the personality in the very highest way that we know. In raising its vibration we individualize the infinite mind.

We are all expressing in personality, but how different the personality! Some so tempestuous and difficult, others so full of repose. There is such an uplifting of the personality when one reaches a place of repose. Agitation accomplishes nothing. It is the subtle influence which moves the world. We have very little power so long as we live in a personality which is not centered in the spirit.

It is not talk which revolutionizes the world, although the spoken word has a great use. The force which moves things comes from higher, much higher. It comes from the silence and repose of a more powerful action.

It is rather a frivolous habit, isn't it, to live only for the senses, for the evanescence and delusion of the personal? There is in it, perhaps, a kind of child-

ish enjoyment which the world calls life, but it does not even touch the true existence. It is a fatal digression from truth, and is the thing which leads men into the errors of poverty, illness and other weaknesses.

People who are living in the outer sense life may feel that they are so virtuous that they are a little better than the rest of humanity in being free from all that the world calls vice and sin. Yet they may break God's whole law of love and brotherhood. That is the worst kind of personality. The crust of self-righteousness keeps hardening until the soul is fairly smothered, and its life is destroyed.

We are not placed upon this earth to exist as human parasites. We are here to use our opportunities and to act in freedom and liberty for the good of all. We have no right to be ignorant or indifferent, indolent or weak. We are to be strong and to understand. We are to act according to our knowledge of justice, liberty and truth.

The first expression as the soul takes on its personality is a wail of pain. It has entered into bondage. The object of each entering into life is that the bondage of that life may be glorified. The fire of truth will so purify that the personality becomes a glorious expression as it is raised into its true individuality. It is for the man to sanctify his objective intellect.

to cleanse it from selfishness and error, to spiritualize and individualize his personality until he is one with the Father.



THE TRUE SELF

The true self is tired of all questioning. To the demands of the intellect it does not yield.

It withdraws from the curious, as if to escape the touch of adulterous hands.

The true self waits for its lover, waits for the approach of him who is silent and receptive.

When I am resting in the perfect assurance that love is a unit of life all being abides.

Then the true self draws near speaking the most wonderful and tender things.

VICTOR E. SOUTHWORTH.



The trouble with most of us is that we cannot stand prosperity. Let fortune and fame smile on us and we begin to swell up like toads. It is only the really great man who knows that he is nothing in himself, and no amount of adulation can ever banish that consciousness.

WHY.

Does it not seem sometimes that the mind is one huge interrogation point with the incessant why's which are constantly intruding? What an important bit of the language that little word is to be sure. From the very beginning of consciousness when we wonder why the sky is blue and what we are here for, until the wondering is particularized into the form of wondering why everything does not move just exactly to suit us, there are always the questions.

And the queer part of it is that we are always expecting other people to answer those questions for us, when the very fact that we are capable of asking them proves that we are equally capable of answering them.

Yes, it is a mighty word, that wee why. At every corner it intrudes. Facing every barrier it stands. Only waiting for the solving of the problem which it represents to leave us with the clearer vision.

It is the dominant word of the child, and sometimes we think we are weary of the sweet baby voice. Why do I have to be good? Why are things this way when I want them that way? Mama, why, why, why? But the beautiful part of it is that when the human being develops the capacity of questioning, he

has passed the plane of the animal consciousness and has entered into human consciousness. He is developing the power of selecting from the universal life-energy for himself and so growing more and more into the consciousness. So the thing to do with the little restless mind is to show it how easily it can answer its own questions, and how much more satisfactory the answers will be when they come from the source of its own divine, human consciousness.

The universe surrounds you. Its mighty forces enfold you. Within you is the knowledge of all its mysteries, whether you have come into the understanding of them or not. In reality there are no mysteries. A mystery is something just out of the plane of our understanding. A thing which is mysterious today may be perfectly clear to-morrow.

The awakening mind always wants to know. It is continually questioning, although it may not be objectively conscious that in its own depths is the answer to its questions.

Let your mind be hospitable to these whys. If they come to you, you must have attracted the thought and you must need its expression. So encourage the questions, concentrate upon them, and think them into clearness, as if were, whether they seem to belong to you or not.

It is a great mistake to accept statements which appear untrue to you, to try to believe things which do not appeal to your sense of reason just because someone says so, or even because generations before you have accepted them as true.

It is even a greater mistake to force your opinion upon others. Whoever tries to compel another to believe blindly something just because to him it seems to be right, or whoever tries to control another by an effort of the will is an injurer of humanity no matter what his intention may be.

What a glorious thing it will be when people dare to think and to live their own lives in the way which is true to them! How we shall come into freedom when we are true to ourselves! How we shall abandon all the little hypocrites which are so much more common than we realize, and above all, how we shall cease to apologize to ourselves.

When the heart vibrates to the highest within itself and is filled with the ever-living forces of the soul, it vibrates in freedom and in joy. It is easy to intercept the light of the sun, but it is far easier to let the light shine on you. The way to let the light shine upon you, the way to know things, is to touch the universal mind for yourself as you will when you solve your own problems and answer your own whys.

No one can answer your questions for you any more than he can ask them for you, or than he can digest your food for you. It is good to ask the question because by asking you formulate them in your mind, and the answer from someone else suggests an easier way, perhaps, but it is your mind that must respond to its own demand.

Possibly this may seem incorrect, but just look at your own mind when you ask a question and the answer does not suit you. How quickly you will think you know better than that, and you will accept no answer which does not appeal to you.

Yes, we always know, if we will only think. Even when a soul in anguish calls to an infinite intelligence, "My God, my God, why hast thou forsaken me?" in its inner depth it knows. Knows that a supreme love can never forsake its children; knows well why this seeming shutting out has come.

If man could only realize his own powers! The truth is, he has been so fascinated by his own smallness that he has been unable to appreciate his greatness. But humanity is now coming into consciousness. It is answering its own whys. It is realizing as never before what it means to be made in the image of God.

Through this blessed love so universal in its ex-

pression, so complete in its divine message, comes the response to the desire of the creature as it lives and moves and has its being in its all-pervading life.



PURITY IN CONSCIOUSNESS.

J. A. E

(Sunday, February 1.)

Purity! How many have condemned in thy name that have had no conception of thy spirit! The purity of light, of a dewdrop, of a lily in bloom, or of a heart that loves truth—these reflect the clear being of God. In the starshine, the blue of the sky, the air that blows from the summer snow of the mountains, the bird song at the dawn, or the awakening of a soul, is beheld the quality that the Master saw in the pure in heart. Innocent, trustful, childlike, thinking no guile, seeing the beautiful and good in all thing—this is the spirit, fresh and wholesome and clean, that sees God mirrored in its own pellucid depths.

The purest thing in all the world is love, for love that is not pure should be called by another name. This essence of love, that goes out in good will to all mankind, never seeks a selfish or degrading expression. Rather is it told in good deeds, in kindly words, in the

shining eye, the tender smile and in a charity that covers the faults of all about. Perfect love, truth and faith are the fires that refine every nature they touch.

Reverie of purity, so called, that ever finds flaws in others, that sees the impure or imagines it, that blackens the name of any human being. This is the holier-than-thou attitude that brought forth almost the only rebuke which ever fell from the Master's lips. This is not goodness, but a counterfeit. If we are really pure in heart we behold the pure in all things.

We see that which we are. Whatever we hold within ourselves we find reflected back to us from others. If we are dishonest we ascribe dishonest motives to our fellows. If we are false, we find them false. If we are unjust, we discover them to be unjust. If we are impure, we see the impure in them. But if we are without guile, no stain of guile in them will come to cloud our vision.

To the soul that is in the Christ consciousness all things are divine. Each thing, rightly understood and rightly used, is holy. All days are sacred, all places are temples, all human beings are sons of God, and all books have some inspiration from on high. He sees the great central truths of all religions, the God-led march of events in all history. To him there is a choir in every brook, a priest in every tree, an altar

on every rock and an oracle on every hill. To him each dawn is like the unfolding scroll of heaven, each day like a segment of Eternity, each eve like a benediction. He beholds in all things the One-Life. The grass that is a carpet for his feet, or a cushion for his repose; bees that hum a minor chord to his musings, birds that sing for the pure joy of simply being, sunlight that shimmers upon the leaves, sheep in the meadows and cattle on the hills, and everywhere the signs of the labor and communion of men; in these he beholds the objective expression of the Soul of Things. He knows the immortality of all that is, lives in it consciously in his every moment. He beholds the universality of every entity, the unity that runs through the fabric of being. To him all manifestation is the symbol of spirit. The universal love burns within him like a fire. He is in the thought of the soul which is faith, and which not only believes, but knows. The veil between the seen and the unseen to him is very thin, and he grasps the hands of beings in both worlds. All he touches love him, for he loves them in return. He has no personal desire except to do good and scatter happiness. His individual will he keeps in concord with the will universal. He does not believe in God, but knows Him, for he has walked with Him upon the heights and talked with Him in the Silence.

The soul that is in the Christ consciousness goes out to all the great teachers of the past and strikes hands with them in the present. He sees the ladder up which he has risen and the ineffable light that glows over it from ahead. He knows that he has come into his own universal, and so he becomes an individual expression of all that is, the microcosm of the macrocosm. He realizes that this is for every other spirit and would help each to come into his own. He steps upon the mountain top of thought and the very infinitude of the view humbles him. He becomes as impersonal as truth, as democratic as light. If he could take all the children of men into the arms of his love he would, for his heart yearns over them with an ineffable tenderness.

To the soul that is in the Christ consciousness all things are pure. He sees no mistakes in the handiwork of God. He beholds the relative and partial views of men as things that grow into the perfect unfoldment. He sees all truth in beautiful symbols, but behind the symbols is the ice-clear, pellucid and universal light. He sees the way of life that leads up to a throne with a sunburst around it; and in symbol he mounts up to that very throne till he merges into the golden clouds that fold it.

To the soul that is in the Christ consciousness there is joy—joy that bubbles up like a fountain, everlasting.

unspeakable. Doubt has fled from him, for he knows. Whatever may be the incidents of life, his joy and love and faith can never leave him. They would attend him through the prison, would stand undaunted with him on the scaffold and would shine triumphant even over the misunderstandings and hatred of men. They are a light to his steps, a strength to his sinews and a song in his heart.

The soul that is in the Christ consciousness has overcome, and for him is the promise: "I will be his God and he shall be my son."



LET GO AND BE.

We live and move and have our being in the Universe. Without the Universe Being is not! Without Being the Universe could not be.

When the Light of this truth dawns upon the soul, then does it begin to express itself; it is not possible to express that which is not in you. No soul can tell what is in the soul of another. The teacher can only throw on the Light and whatever is in the soul will be made to appear to the consciousness and will show itself forth in the external life.

Every soul is able to throw its light into every

other soul. But it can only throw the Light that is in its own conscious being. Any attempt at anything but this falls short of satisfaction. Why is it none have found satisfaction? Because we have tried to show forth something that is not a part of us. The living part of us has been suppressed and not allowed to be—only so far as we have felt would be approved of. We have tried to obey a God external and personal; a God dominant and forceful; a God of judgment. This manner of God must be dethroned. His throne must be left unoccupied before the Light of the Spirit can shine forth.

It is not necessary for any one to suffer when coming out of old and out-grown environments. Yet it is almost, without exception, the case. The reason for this is, that those with whom we are associated and who claim a right to govern our life; who desire that we follow in their direction and guidance are not willing to let us loose. They fail to perceive the Light of the Spirit. They cannot give up the old traditions and ideas of parents and grand-parents. This breaking of old ties, tearing asunder of old associations, is always accompanied with more or less suffering.

The coming forth of the Spirit is of little value unless the Law of its coming forth has been fulfilled in other experiences. That which is fulfilled is the

Word of desire made manifest. No desire can go unfulfilled, for the very desire assures us of its existence. For without existence there could be no desire and nothing can be desired that does not already exist. The very law of existence renders desire necessary; for it is through desire that the little worm grows wings; and through desire that the wings grow into a more perfect unfolding of Being. As desire is born in the soul so is the word spoken that has effect, and it has effect because of the Light of the Word. It is the Life or Light of the Word that brings expression into the life of another.

The student must seek the truth that is taught. Let him take his eye off of the personal life and actions of the teacher. With these he has naught to do. No teacher of Truth relies wholly upon figurative speech or ambiguous statements; but he does build his speech and statements upon a defined law. The Word he speaks is the divine Word, and the Word can never be a disappointment to the one who brings it into righteous application. But the teacher is a human instrument, just as the student is also an instrument, hence may be a disappointment. Therefore, again let go—turn loose the teacher as you yourself would be unloosed. Look with the eye of the soul into that which the teacher teaches.

Every living soul has within itself the elements of perfection. But for the attainment of the sublime heights of a perfect life, pain and sorrow, sickness and death, are necessary; but necessary and beneficial only as arrested development, and when their purpose has been fulfilled and outgrown, these obstructions are no longer necessary for attainment.

It is chiefly that we trust so little in the beneficence of Spirit and so much in our own efforts that the severing of former ties and ideas is excruciating. It is because of a fear of surrender of all our plans and prospects into the hands of a new made Friend. We hold to the past which has not been wholly the life of Spirit. In reality we need for the present moment none of our past experiences, neither good nor evil. The past is necessary or has been necessary that all experience—success, failure, love and dislike—has brought us up to our present condition of unfoldment. And in the aggregate or running up of these we will find ourselves no better nor worse than another.

I need none of your attainment of the good; none of your accumulation of worldly goods; none of your offerings; none of your blunders; none of your increases; none of your stumbling blocks, in order that my life may begin to be one with your life. All

that is necessary to become one with each other is to abandon our thoughts, our purposes in life as separate from each other. There need be no conflict between your spirit and mine. We will suffer together, if necessary, will rejoice in the power each of the other; we will let the spirit of comradeship come in, we will bring forth into activity the things that each have condemned in the other.

Will you let the spirit in? Only as you allow IT to have full possession, will the work of fulfilment be done. Oh, beloved, fear not! This Spirit is the law of the heart. It is the power that will give you a certain graciousness of expression as the old things are taken away and the new appear in consciousness of being. Then will you no longer try to obey an outer law, but will exclaim "I take no thought of my life!"

NANCY McKAY CORNUS



There are always plenty who give lip service. What is needed is those who will express their religion in terms of character and their love of humanity in the language of deeds.



The patriotism of a dyed-in-the-wool nation seldom reaches as deep as the pocketbook.

BE STRONG

The only reasonable way to think about things is to think positively.

The positive mind is joyous and strong. It knows the world is a dear, beautiful home, a place of privilege. Our whole life here is a life of opportunity. It is for us to live here, to do our best, to grasp these opportunities, and when we are ready to enter a higher sphere, whether on this planet or on some other plane, we will be led into that sphere.

It is all so glorious, this divine plan. What does it matter where we are located? A great soul, a freed soul is satisfied anywhere in God's universe. When one is in freedom what is there to escape?

A strong soul is willing, and becomes stronger by cheerfully acting according to the divine impulse.

Think what life is; look at it as eternal, and that you are life. Be strong in that thought, and all that is not life must depart. Non-resistance of adverse conditions is the law. Overcome with the positive thought all fear, doubt, disease and poverty, but do not resist. Resistance implies recognition of evil and makes the mind morbid and weak.

Be strong. Seek the heart of all life—know—aspire to the highest ideals. When we love and aspire to

the highest within ourselves we are stronger to love all and help all.

In the consciousness of universal love is unity and strength. There is the dynamic power. There is the keynote of all true expression. Be strong in love, in faith and in consciousness.



FOR THE SUCCESS CIRCLE

STRENGTH.

Our circle grows in numbers and power every day. We have received names from every part of the country. We have fifty members in our own city. Already we are hearing of results of our work—how we have helped people in strengthening their pocket-books, in positing their minds and in harmonizing on all planes.

You see even the few minutes concentration a day helps us and strengthens us in our mental training. A student was telling us to-day how difficult she found it at first to remember the hour of concentration. She would think of it a few minutes before or a few minutes after. In one day she sat down and waited for twelve o'clock. The next day she managed to hold it in her mind, although she did

not make quite the effort, that is, she did not stop in her work and wait for the time. The third day something seemed to recall her thought at just twelve o'clock, and it remind her that it was time to concentrate. Now daily she knows the hour exactly and naturally the mind centers within itself and concentrates upon the subject.

This coming month we are to take the thought of strength. Breathe deeply with the inner breath the vital thought of strength. Hold the word in your objective as well as subjective consciousness with the realization that to be strong on all planes is necessary for the free expression of your life work.

Strength physical that your body may perform a divine mission.

Strength financial that you may be free to manifest joy and generosity, in power and discrimination for the good of all.

Strength mental that you may mingle in love and sympathy with the mighty minds of mighty men.

Strength spiritual that the fullness of all life may be yours and that you may radiate that which you are in all its completeness.

A GOOD WORD FROM ARIZONA

We are glad to hear from Mrs. Peabody that her work goes forward in harmony and strength. Last month we told of her reading rooms and asked that books and papers might be sent to us for her. Some of her friends may prefer to send to her direct. Her address is Mrs. H. M. Peabody, Poland, Ariz.



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